

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. V.

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MOMENTS.

I lie in a heavy trance,
With a world of dream without me;
Shapes of shadow dance
In wavering bands about me:
But, at times, some mystic things
Appear in this phantom lair,
That almost seem to me visitings
Of Truth known elsewhere.
The world is wide,—these things are small:
They may be nothing, but they are All.

A prayer in an hour of pain,
Begun in an undertone,
Then lowered, as it would fain
Be heard by the heart alone;
A throb, when the soul is entered
By a light that is lit above,
Where the God of Nature has centred
The Beauty of Love.
The world is wide,—these things are small:
They may be nothing, but they are All.

A sense of an earnest Will
To help the lowly-living,
And a terrible heart-thrill
If you have no power of giving

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words, so short to speak,
But whose echo is endless.
The world is wide,—these things are small:
They may be nothing, but they are All.

—*Milnes.*

THANKSGIVING SERMON.

"God, I thank thee that I am not as other men are."—LUKE xviii. 11.

"I thank thee, O Father, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."—MATT. xi. 25.

There are two kinds of thanksgiving,—the Christian and the selfish. One man is chiefly grateful for his own private and selfish enjoyments. It pleases him to have something of which other people are destitute. But a generous man is glad when others can enjoy what he enjoys.

Travelling, which brings out the character of people, is very apt to develop this trait. Some persons are quite unhappy unless they have seen what no one else has seen. "Oh, you ought to have seen this or that!" they say. You have perhaps seen St. Peter's or the Pyramids, the Parthenon or Palestine; but, then, you did not observe these wonders in some particular phase of moonlight or sunrise, so you might as well not have seen them at all. They glory over you because of this. All that they do or have or have seen or done is vastly better than what any one else ever saw or did.

Meantime there is another sort of persons who, whether at home or abroad, are always wishing others to enjoy all they do. Their happiness is doubled when others enjoy, too: they make others' joys "their own by gentle sympathy."

Sometimes the selfish gratitude takes form in prayer, as in the case of the Pharisee. "I thank thee that I am not as other men

are." We have all heard prayers in which God has been thanked that, while others are sick, we are well; while others have died, we are still alive; while others were born in heathen lands to worship wood and stone, we were born Christians, and the like. I think that these are not Christian thanksgivings, but are somewhat Pagan.

How would it sound if such things were said in family worship? One of the children is sick, and in their morning prayer the others thank God that, while brother John is sick, they are well; that, while brother William was a bad boy at school yesterday, they were good; that, while he is at the foot, they are at the head! But all men are our brethren. So how can we give prominence to our pleasure by the contrast of their pain?

Jesus bore on his heart the sins and sorrows of his brethren. So ought his disciples to do, in some measure. The Master does not wish to drink the cup of joy alone in the heavenly kingdom. Jesus cannot be fully happy while others are in pain. But, when we thank God for exclusive blessings, we deem him as partial as we are.

A true thanksgiving is not gratitude for exclusive blessings. A true thanksgiving should always unite us with our fellow-men in recognition of common mercies and of a universal love.

But perhaps you will say that there certainly are such things as special blessings. We do receive peculiar favors. Are we not to recognize the hand of God in them? There are common blessings and peculiar blessings: why not be thankful for *both*? Moreover, Christ recognizes these special blessings even in the text which you quote; for he thanks God that things are hidden from the wise no less than that they are revealed to babes.

We may be thankful for *special* blessings, but not for *exclusive* ones. What is the difference? An exclusive blessing is one that we enjoy alone: a special blessing is a gift which we can share with others, some power which we can use for the benefit of others. An exclusive blessing we enjoy to others' disadvantage. They are deprived of what we possess. A special blessing is a talent which we can enjoy to the advantage of others: they receive from it their satisfaction through us. We are mediators to

convey it to them, channels through which it flows. We have it first, that they may have it afterward.

There are lakes which have no outlet. Water runs into them, but none flows out again. High mountain ridges surround them; and the water grows salt, and is useless for man and beast, herb or tree. Other lakes, fed by a thousand rivulets and springs, issue forth in a river which winds through meadows and plains, making the grass to grow for cattle, and corn and grain for the use of men.

The lake, without an outlet, is like some men we have all known,—men who accumulate knowledge, power, or wealth only for themselves. They accumulate knowledge only that they may have the reputation of knowing more than others. They gain power for purely selfish purposes, not to make their country better or happier, but that they may every year get some better position, some more lucrative office, some ability to reward their friends and punish their enemies. They accumulate wealth, not to use it for the good of society, but to become the richest people in the country, and to leave it to their children after them, to make *their* minds also narrow, and their hearts cold.

The lake, with an outlet, receives as much as the other, but receives that it may impart. So there are men who are greatly distinguished among others for their talents, their learning, their influence, their wealth; but they use them all for the general good. When the ear hears them, it blesses them. When the eye sees them, it bears witness to them. They deliver the poor who cries, the fatherless, and him who has no helper. This is the best way to be thankful. It is not to utter mere words of gratitude: these may be hollow and empty. It is to thank God for the good he does to us by transmitting his gifts to others. This was the way that the great Master of us all thanked God for "the glory which he had with the Father before the world was." It was by giving that glory to others. "The glory thou gavest me, I have given them," he said.

Christ certainly did not thank God for the truths revealed to babes, meaning that the babes were to keep those truths to themselves. No. The babes were Peter and

James and John,—ignorant and unlearned men, men who never studied in any school of the prophets, babes in culture, babes in learning, but capable of seeing the face of God in Jesus Christ, able to say to this Nazarene carpenter, "Thou art the Christ, the Son of God." But the babes did not have this truth as an exclusive possession. Far otherwise. They were told to go into all the world, and preach the gospel to every creature.

To-day the pure in heart see the same truth. While the wise and the prudent speculate about the Supernatural and Natural, the precise amount of miracle or inspiration which they may venture to allow to Christ, the pure in heart see God in him,—see some divine beauty, some heavenly attraction, and bless God for his dear Son, their dear brother, friend, and helper. When they love truth, they love Jesus. When they do good to their brother, they help him.

A Christian thanksgiving for special blessings might therefore be something like this: "I thank thee, O Father, that I am as other men are; that we are all made of one blood, with like passions, needs, and powers; that, if one suffers, all suffer; that, if I have any special blessing, it is to share it with them. I thank thee that I have health, with which to visit and help the sick; that I have knowledge, with which to teach the ignorant; that I have faith, with which to uplift the doubting; that I have wealth, with which to aid the poor; that I have been enabled to love and trust in thee, so that I can communicate that faith to others; that I have some goodness, so as to make others good. I am glad that these are not my own exclusive possessions, but that I am only a steward, put in trust of them, to use them as talents, of which, as a trustee, I am to give account. I am glad that thou hast trusted to me some special faculty and power which others have not, which would be missed if I were not here."—*James Freeman Clarke.*

Everything which draws man out of himself does him good. The smallest act of sympathy helps us. To say a kind word does him good who receives it and him who gives it.

THE STILL HOUR.

THE ANGEL OF THE COMMONPLACE.

An angel trod my world one day.

The sunlight paled before his smile,
And every shadow fled away.

He came all sorrows to beguile;
To show me life's true, priceless things;
And joys each hurrying hour brings.

Before his presence earth's hot strife

Grew useless, all the struggle vain.

Ambition for the show of life

Seemed like a pathway strown with pain.

Desire for wealth, the prayer for fame,
Shrank back, and bowed themselves in shame.

What did he show of joy and light?

Love's largess, and the strength of peace;
Contentment's garment, dazzling white;

Patience' pure land where sorrows cease.

God's glory lighted his dear face,—

The angel of the commonplace.

—*Edith Willis Linn.*

It has been usual for preachers to speak of the temporal things which pass away as though they were therefore worthless. But they are of infinite worth if they are the means of reaching that which shall abide. If we can change time into eternity, wealth into generosity, thought into knowledge, opportunities which pass away into faith, hope, and love which abide, then riches, talents, and all outward visible things have a divine value. That which can become an infinite good is itself almost an infinite good. We will not, then, despise these things which God lends us because they are not yet our own. We will bless him for the simple joys of every day, the simple affections of time, the common, every-day work of life, the springs and summers which come and go, the money we make and spend, the business we transact; for all are parts of that Jacob's ladder which reaches from earth to heaven.

O my heart, learn then to love God through his works! Love the infinite truth and perfect beauty in the universe and in human lives, by the finite duties of each passing hour. Love all that is good here, and so love the infinite goodness here and beyond. Look away from darkness to light. Seek the best things in all God's children, by whatever name they may be called. Re-

spect and love goodness, wherever it may be, and believe that all the goodness in thyself and in others must come down from the Supreme Goodness and lead back to him. Turn away, O my soul, from all things false, base, and mean; look up to the pure and perfect heaven of truth which hangs its deep canopy of blue above us, unsoiled by the passing cloud,—the home of the eternal stars, the highway of the majestic sun, the emblem of a divine purity and an illimitable peace.—*James Freeman Clarke.*

THE BIBLE CLASS.

THE QUARREL.—THE TRIBUTE MONEY.—
THE LITTLE CHILD.

*Matthew xvii.—xviii.; Mark ix. 30–50;
Luke ix. 44–50.*

The disciples were so little able to understand and share the spirit of Jesus, and all the bearings of the situation, that on the way back to Capernaum they engaged in the famous dispute, "Who should be greatest?" Jesus observed this, but said nothing about it until they had arrived at Capernaum.

Edersheim thinks that Peter was implicated in this quarrel, and that hence came his question to Jesus,—“How oft shall my brother sin against me, and I forgive him?” He also suggests that the preference just shown by Jesus to the three who were his companions on the Mount of Transfiguration may have aroused jealousy on the part of the other disciples, and, possibly, Peter, James, and John may have have been unduly exalted, and their self-complacency would naturally irritate the others.

Edersheim says: “If speculation be permissible, we would suggest that the brother, whose offences Peter found it so difficult to forgive, may have been none other than Judas. In such a dispute by the way, he, with his Judaistic views, would be specially interested. Perhaps he may have been its chief instigator. Certainly, he, whose natural character, amid its sharp contrasts to that of Peter, presented so many points of resemblance to it, would, on many grounds, be specially jealous of and antagonistic to him.”

We need hardly say that there is not the

slightest ground in the text for this suggestion. Judas *may* have quarrelled with Peter, and offended him bitterly; but Edersheim has in that case divined it by that species of retrospective clairvoyance which seems to be the peculiar gift of commentators. The simplicity and candor with which the disciples report their own shortcomings makes the story very interesting.

It should be noticed that, in the old Judaistic idea of the kingdom of heaven, the distribution of ranks played an important part. That the disciples of Jesus could still retain a view so contrary to the spiritual character of his teaching seems very strange. No doubt this led him to impress the lesson of humility by the picturesque incident recorded rather than by mere words, that they might more easily recall it when he was no longer with them.

At the time of the dispute Jesus was with them, either walking a little apart or perhaps absorbed in thought. Peter, irritated by the quarrel, left the others, and, joining Jesus, preceded them to Capernaum.

The other disciples, following, saw a man who was casting out devils in the name of Jesus, and forbade him to do so because he did not belong to their circle of followers. John (who may have been the one chiefly concerned in this unchristian proceeding) reported the matter to Jesus, probably expecting commendation. (How many times Jesus must have *thought*, “Have I been so long time with you, and have you not known me?” when his own “beloved” disciple could so mistake his feelings!) It would naturally mortify the disciples to see a stranger successful where they had lately so signally failed; but perhaps John, who had not had the opportunity, thought *he* could do better.

In Luke the answer of Jesus is, “Forbid him not; for he that is not against you is for you.” But in Mark and in Matthew the report of the words of Jesus is much fuller, although it seems as if much that he says is suggested by the quarrel, “Who shall be greatest?”

In Matthew the story is interrupted by the incident of the half-shekel.

According to the injunction in Exodus,* every male Israelite paid yearly a half-shekel

* EX. xxx. 13.

into the Temple treasury. The time of payment was before the Passover.* But Jesus had been away from Capernaum, and traveling hastily from place to place since a little while before the last Passover,—in fact, ever since the news had been received of the murder of John the Baptist. The collector of this tax was apparently watching for his return; for he seems to have appeared as soon as Jesus was in the house, and thus addressed Peter, the host of Jesus,—

“Doth not your master pay the half-shekel?”

There seems a doubt implied in the form of the question. Jesus had courageously disregarded some of the formal observances of the priests and Sadducees and the petty regulations of the Pharisees.† At this time the Pharisees and Sadducees were both united by their common enmity to him.‡ Herod was now his enemy and rival.§ Peter was fully alive to the dangers to which Jesus was daily exposed. (See previous lessons.) So, without waiting to consult Jesus, he at once answered, “Yes,” and went to seek Jesus to lay the matter before him. But Jesus “spake first” || (apparently knowing what Peter was about to ask), saying:—

“What thinkest thou, Simon? The kings of the earth, from whom do they receive toll or tribute? From their sons or from strangers?” And when he said, “From strangers,” Jesus said unto him, “Therefore the sons are free.”

The question seems to suggest that, in order to support a religious institution, there ought to be no *forced* tax, but a voluntary contribution, given for love’s sake (for even the despots of the earth force taxes for their own support and that of their family, preferably from outsiders. Even they do not tax their own sons).¶

Still, the agents for the Temple could not receive nor understand this position; and, not to give needless offence, the tax should be paid.

The direction to Peter to go and catch a

fish and find a shekel in its mouth (enough to pay the tax for two persons,—that is, for Jesus and for Peter also) seems to have been needlessly erected into a miracle. Peter was a fisherman by profession; and what was more natural than that he should earn money in this way? The expression is not more figurative than many which are freely used at the present day.* L. F. C.

(To be continued.)

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, “I have received ‘Black Beauty,’” or whatever the book may be; not, “I have received *that book*.” This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, “Shall I return you this book, or keep it, or pass it on?” *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, “*Shall I send such a book to such a person?*” before sending it; else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

*In Mrs. Stowe’s “Old Town Folks,” old Caesar, the negro, is represented as saying that the pond where he caught fish was his “pork barrel.”

*For Palestinian Jews. Those at a distance might send it later.

†Mark vii. 1-23. See Revised Version.

‡Mark iii. 1-6. §Mark vi. 14-16.

¶Edersheim says the meaning is “anticipated him.”

¶I put this in parenthesis because it seems an illustration, by the way.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper* books are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

It is requested that each mother desiring "Gentle Measures in Training the Young" shall write her own request, and also state the number and ages of her children.

It is contrary to our rules to send requests for anything but reading matter. Those who infringe this rule will be dropped from our list.

These books are offered only to those who have not other means of procuring them. Those able to buy, or living in or near a town with a public library, are not invited to send requests.

Mrs. Nichols ventures once more to call the attention of givers to the importance of responding to requests. We lose our correspondents when, after they have taken the trouble to write once or twice, nothing comes in reply. Almost any light, harmless fiction might be given in this way, in answer to requests, and a large amount of the periodical literature.

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 3 Brewster Street, Cambridge, Mass. Old correspondents will please address the members to whom they have formerly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the *first* request.

Educational.

"Anatomy and Physiology"; "Introduction to Botany"; "Dr. Blair's Lectures on Rhetoric Abridged"; Worcester's "Historical Atlas"; Colburn's "Algebra"; Wells's "School Grammar"; Emerson's "Arithmetic"; Parley's "Second Book of History"; Emerson's "North American Arithmetic Key."

Religious.

"Homage to 'The Book'"; Baxter's "Saint's Rest"; Barnes's "Notes"; "At Eventide"; "The Gates Ajar," Phelps;

"Imitation of Christ"; Payson's "Select Thoughts"; "The Young Communicant"; "The Beloved Disciple"; "The Pastor and Inquirer"; "Come to Jesus"; "The Sunday-school Worker"; "Catechism for Sunday-school and Families"; "Das Neue Testament"; "Catechism on the Ten Commandments"; "Collection of the Promises of Scripture"; "Scripture History of Saint Paul Evinc'd"; "Christian's Inheritance"; "Are you a Christian?" Rev. H. Winslow; "Exercises on the Shorter Catechism"; "Six Soundings," J. B. Ripley; Emerson's "Evangelical Primer"; "The Cripple of Antioch."

Juvenile.

Mrs. Sherwood's "Works"; "The Christmas Angel"; "Meridiana," Jules Verne; "Dot and Dime."

Fiction.

"Looking Backward," Bellamy; "Miss Dividends"; "A Poor Gentleman"; "Willie Reilly," Carleton; "The Sad Fortunes of Rev. Amos Barton" and "Middlemarch," Eliot; "Sussex Stories," Mrs. O'Reilly; "The Wigwam and the Cabin," Simms; "A Life Interest," Mrs. Alexander; "The Last Days of Pompeii," Bulwer; "Beaton's Bargain," Mrs. Alexander; "Strange Tales," John Ashworth; "Leila," Bulwer; "Dunallan; or, Know What you Judge," Kennedy; "Helen Fleetwood"; "Kenilworth"; "By Woman's Wit," Mrs. Alexander.

Miscellaneous.

"Kitchen Directory and American Housewife"; "Our County: Its Possible Future"; "The Flower Vase containing the Language of Flowers"; "King John," Shakespeare; "Oracles from the Poets"; "One Thousand Riddles"; "Franklin's Life and Works"; "Mrs. Adams's Letters"; "The Spanish Student"; "Beauties of Ruskin"; "Easy Lessons in Perspective"; "The Invalid's Own Book"; "The Sick Chamber"; "Snow Bound," Whittier; "American commonplace Book" (poetry); "Poems," Charlotte Elizabeth; "Naturalists' Album"; "Six Months in a Convent."

Atlantic Monthly, 1886; *Eclectic Magazine*, 1871 to 1882 (inclusive and complete); *Ladies' Home Journal*, 1891, 1893, 1894 (2 Nos. missing); *Harper's Monthly*, 1879 (one missing), 1886, 1894; *Scribner's*, 1887 (one missing).

Miss L. H. Baily, 112 Mt. Auburn Street, Watertown, Mass., offers the *Mayflower*, 1893-1894.

Miss Ruth Randall, Adams Street, Quincy, Mass., offers the following books: Ploetz's "Easy French Method"; Harkness's "Latin Reader"; Harkness's "Latin Grammar"; Hillard's "Sixth Reader"; Hillard's "First Class Reader"; Ollendorff's "New Method of learning to read, write, and speak Spanish."

The following books are offered by the First Church Alliance, Salem. Address Mrs. A. R. Millett, 3 Carpenter Street, Salem, Mass.:—

Readers.

Swinton's "Fourth," "Advanced Third," "Fifth," "Second," "Advanced Fourth," "Primer and First Reader"; Harper's "First" and "Fourth"; "Modern First," "Second," and "Third"; "Franklin Advanced Third," "Advanced Fourth," "Intermediate"; Holmes's "Second"; Wood's "Natural History Readers,"—Third and Fourth; "New Normal First Reader"; "Normal Third Reader"; Lippincott's "Fourth Reader."

"Book of Cats and Dogs" (for small children); Frye's "Primary Geography"; "First Lessons in Geography"; "Manual of Penmanship"; Higginson's "Young Folks' History of the United States"; "History of the United States," Thomas; "Franklin Elementary Arithmetic"; Colburn's "First Lessons in Arithmetic"; Allen's "Latin Grammar"; "On Teaching," Calderwood; Greenleaf's "Algebra"; "English Grammar," Latham; "Intellectual Philosophy"; Colburn's "Arithmetic and its Complications"; Johnston's "Natural Philosophy"; Fowler's "English Grammar."

Spellers.

Reed's "Word Lessons"; "Reading Speller," first and second books.

"The Young Voyageurs," Captain Reid; "Hard Scrabble of Elm Island," Kellogg; "Adventures of Johnny Ironsides," Girardin (the last three are children's books); Prang's "Shorter Course in Form Study and Drawing."

Books on Physiology.

"Our Bodies, and How we Live"; "How to Keep Well," Blaisdell; "Primer of Physi-

ology and Hygiene," Smith; Child's "Health Primer"; "Health Lessons," Primary Book, Walker; "The Human Body and its Health," Smith; "Health Lessons for Beginners"; "Lessons on the Human Body," Brands; "How we Live; or, The Human Body; and How to Take Care of it."

The following books are offered by the Brattleboro Branch. Address Miss Jane M. Hall, 14 Linden Street, Brattleboro, Vermont. "Her Gentle Deeds," Sarah Tytler; "The Lady with the Rubies," E. Marlitt; "Mary St. John," Rosa N. Carey; "The Luck of the House," Adeline Sergeant; "Appledore Farm," Katharine S. Macquoid; "Larry," Amanda M. Douglas; "A Bundle of Life," John Oliver Hobbes; "Wyncote," Mrs. T. Erskine; "A Daughter of Venice," John Seymour Wood; "Logie Town," Sarah Tytler; "The Water Babies," Charles Kingsley; "Berris," Katharine S. Macquoid; "Twice-told Tales," Hawthorne; "Kenilworth," Scott; "Introduction to Gradual Reader"; several more novels of the "light fiction" variety.

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from:—

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis McCarn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the

Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Mrs. Nichols reminds those who write to others, instead of sending their requests to her, that they must not be surprised when these requests do not appear in the Book Club.

Mrs. Nichols would esteem it a favor if those who send books would kindly notice and *respond* to the requests, instead of merely sending offers. It is discouraging to an invalid or one unused to writing to make the exertion to send a written request, and receive no answer (after long waiting); and thus we lose from our list those we desire to help.

The following young people have written letters in response to the request in *The Cheerful Letter*:—

- CALLIE SMITH, 13, Compton, Oklahoma.
 BERTHA M. MINGOS, 17, Independence, Allegany County, New York.
 BERNICE A. BAILEY, 13, Rough Creek, Virginia.
 ANNA WAKEFIELD, 17(?), Cleveland, Le Sueur County, Minnesota..
 EDDIE WRIGHT, 14, Marshfield, Missouri. Care of Mrs. M. J. Blaser.
 LILLIE BELLE CLARNO, 14, Hermann, Lane County, Oregon. Care of Mrs. Harriet Clarno.
 ANNA C. BALLOU, 18, North Tunbridge, Orange County, Vermont.
 CASSIE WAUGH, 12, Waugh Post-office, Amherst County, Virginia.
 MARVIN R. ROGERS, 12, care Mrs. S. E. Rogers, Allwood, Amherst County, Virginia.
 CARRIE N. JONES, 13, care Mrs. May D. Jones, North Platte, Nebraska.
 MARY A. CINNAMON, 16, Huntley, Harlen County, Nebraska.
 CHARITY AUSTIN, 12, care Mrs. Joseph Austin, Olympia, Washington.

My husband has charge of several churches in factory towns and in the country. Our people are very intelligent, and can appreciate good reading matter. Most of them are too poor to buy books. We have no circulating library. A friend lent us *The Cheerful Letter*. It is the first copy I have ever seen. It must be so encouraging to be a member of a club where books are distrib-

uted among the poor and needy. I would like to be a member myself, but am afraid circumstances will not permit. My husband and myself will be glad to receive for distribution any good reading matter. Would it be possible for us to secure Ian Maclaren's books, "The Days of Auld Lang Syne" and "Beside the Bonnie Brier Bush"? I have heard so many express a desire to read those two books especially. "Stepping Heavenward" would also be acceptable. Mrs. H. C. Kegley, Mebane, Alamance County, North Carolina.

Mrs. N. L. Turnball, Young Harris, Towns County, Georgia, asks that some one will send Bingham's "Latin Grammar," Robinson's "Elementary Algebra," Eggleston's "History of United States," Sanford's "Higher Arithmetic," "Seven British Classics," Steele's "Physiology," for her daughter. She will be so glad and thankful to get them, as the daughter's education is their only hope for the future.

Thanking you very sincerely for past favors, I come again to ask that some kind friend will send me Christian Science literature. I especially long for "Science and Health, with Key to the Scriptures"; but I am afraid it would be too much to ask for it. I would be glad to buy it; but we have a large family, and our crops in this part of Texas are almost a failure, so it will be especially hard times with us this year. I shall be glad to get journals, tracts, or any kind of reading in that line. Perhaps some one could send me "The Right Knock," "The Philosophy of Mental Healing," "Metaphysical Magazine," or any book or magazine devoted to occult, philosophic, or scientific research. Would some one send some tracts or papers of the same kind to a dear old lady who is very much interested, and who lives in an isolated part of Texas on a ranch? Her address is Mrs. M. A. Butt, Decatur, Wise County, Texas. Mrs. W. U. Stafford, Pine Grove, Henderson County, Texas.

I am a helpless invalid, and have been confined to the bed for ten years with rheumatism. During all that time I have not turned out of one position. I have twice requested reading matter in *The Cheerful Letter*, but never have received any. Will some one please send me *Golden Days*

every week after reading? If so, I will pay postage or send something in return. Any kind of illustrated papers will also be gladly received. Thos. F. Lockhart, Box 38, Wellington, Missouri.

I would like very much to receive "Faith Gartney's Girlhood," "First Violin," by Jessie Fothergill, or any book of Rosa N. Carey's except "Not like Other Girls." Mrs. W. C. Murphey, Mountville, Morgan County, Ohio.

Mrs. S. E. Rogers, Allwood, Amherst County, Virginia, would be glad to receive the *Youth's Companion* and other current magazines.

Miss Alice Rogers, Allwood, Amherst County, Virginia, asks for Bingham's "Latin Reader."

Townsend's "Shorter Course in Civil Government," Steele's "Physiology," and McGuffey's "Eclectic Spelling-book" are particularly desired by Mrs. Ellen I. Friend, Martinsville, Harrison County, Missouri.

Mrs. Carrie M. Dana, 347 13th Street, San Diego, California, would like something bright and lively to read to her sick husband.

Mrs. Laura E. King, La Vernia, Texas, would be glad to receive reading for herself and her fourteen-year-old daughter, Ella G. King.

Mrs. Elida E. Durain, Medford, L County, Oklahoma, would like to receive the *Ladies' Home Journal* and *Youth's Companion*.

Mrs. Anna Teague, Empire, Kentucky, desires to receive reading for herself and children.

I so wish to thank you, one and all, for *The Cheerful Letter*. How it has brightened my life and many others! for I have passed all the reading on, and all is so very thankfully received. It was bliss for me to have enough of something good to read, so I had double enjoyment by sharing it with others. Mrs. D. D. Jayne, Jamestown, New York.

Mrs. John Morgan takes this method of informing her old friends and correspondents that she has removed from Lacombe, Canada, and returned to her former home at Dunlor, Washington.

At the last meeting of the Cheerful Letter Exchange several of the friends of Mrs.

Mabel H. Taylor asked for news of her. Have any correspondents heard from her lately?

The friends of Mrs. Harriet Clarno's family are notified that there have been so many books, etc., sent in answer to previous requests that no more is needed at present. Most cordial thanks from the Committee for past favors.

I live in the Indian Territory, entirely cut off from society. I would like very much to correspond with *The Cheerful Letter* friends. I would like you to send me reading matter. I have one little boy three years old. My baby died at five months old: it was a little girl. I am very lonesome. Mrs. S. A. Boulware, Linwood, Indian Territory.

OUR YOUNG PEOPLE.

Dear Mrs. Nichols,—I am sixteen years old, and have two sisters and three brothers. Amelia is eleven years old, Katie six, Joseph eight, Willie three, and Eugene two. I do not go to school now, as mamma has use for me at home. I love to read, and am very thankful for the books I have received through *The Cheerful Letter*. A lady has been sending us the *St. Nicholas* for nearly a year, and we all enjoy reading it. I hardly know which books I like best, as I like most anything. I should be very glad, though, to have "Nicholas Nickleby," "The Old Curiosity Shop," and "Sweet William." The two first-named I have asked for several times, but have not received them. I am willing to pay postage on any of them. Yours sincerely, Anna Josephson. Care of Mrs. Joseph Josephson, Olympia, Washington.

I am thirteen years old. I go to school, and there are twenty-six scholars. Through the summer I helped mamma with the house-work, while papa and the boys did the farm-work. Last winter I enjoyed reading "Five Little Peppers," and I would like to read "Five Little Peppers Mid-way" and "Five Little Peppers Grown-up." Carrie N. Jones. Care of Mrs. May D. Jones, North Platte, Nebraska.

I am twelve years old, and live in the country, fifteen miles from the railroad sta-

tion. The beautiful peaks of the Blue Ridge rise to the north and west of our home. We have school only five months in the year. I have never written to *The Cheerful Letter* before, and I should be glad to correspond with some boy of my age in Massachusetts. I am very fond of reading. I like history best of all. Will some of the *Cheerful Letter* friends please send me "Young Folks' History of the United States," Monroe's "History of Our Country," or something similar. Also I should be very glad of Maury's "Manual of Geography." I should be very grateful for them. Marvin R. Rogers. Care of Mrs. S. E. Rogers, Allwood, Amherst County, Virginia.

We live in the country, two miles and a half from our little town of Huntley, on a rented farm. We have raised but very little crops in four years. This year we have pretty good crops. My father just manages to get our living. He cannot work very hard. If he does, he cannot see: he is almost blind. My mother had the misfortune to break her leg about three months ago. She gets about the house on crutches now. So I have all the work to do, and I have a great many to work for. All mother can do is a little sewing.

There are six girls of us, and two brothers. My sister Delia is eighteen; but she is staying with my married sister, who is twenty-seven. I am sixteen, my sister Clara is eleven, Addie Eveline is eight, Bertha Pearl is six, Annie Bell four. My brothers are twenty-four and twenty, and can't get no work to do. It is very hard times. We all go to church and Sunday-school at Huntley,—the Methodist church. Our school has commenced; but I can't go, for I have all the work to do. We have one of our cousins living with us, named Charlie Cinnamon. He has no father. He is sixteen years old.

Two years ago we received some school books from *The Cheerful Letter*. I would like to take *The Cheerful Letter* now, if I could earn some money to pay for it. I should like to receive "Black Beauty," "Old Curiosity Shop," and "Hard Times." Mary A. Cinnamon, Huntley, Nebraska.

(If you wish to receive "Black Beauty," it is necessary to write to the person who offers it. Observe that one lady offers "Black

Beauty" in every number of *The Cheerful Letter*.)

I am twelve years old, and like to read very much. I think I should like to read "Five Little Peppers." I have one brother named Andrew, fifteen years old. I have four sisters,—Florence, seventeen, Rachel, eleven, Jennie, eight, Josie, seven. We all go to school every day. Our school is about eight blocks away from our house. We live on a large hill. Therefore, we can see all of the city from where we live. I spend the days mostly by helping my mother and reading papers that *The Cheerful Letter* sent us a long time ago. I go to church every Sunday. The church is about a mile from our house. We have a good many neighbors. We have not received anything for a long time from *The Cheerful Letter*. One of our neighbors has been sick for five years. I do all I can to make him happy: he is about seventeen years old. Charity Austin, care of Mrs. Joseph Austin, Olympia, Washington.

THE MOTHERS' COUNCIL.

I have read with much interest the article in the Mothers' Council, "A Cure for Untruth," and am glad that the writer did not punish the little girl, as I believe punishment only increases the fault. An objection to this method of cure seems to me to be that it impaired the child's reliance on the parents' word, and brought the father down to the child's level. One of the most important duties we have to our children is to speak absolute truth to them, and to strictly keep all promises. Therefore, we must beware of making unconditional promises. A child's lies spring from two sources,—fear and imagination. A child is afraid not only of punishment, but of disapproval or blame. All my own falsehoods in early childhood came from this, I am sure; and yet my parents did not believe in punishment, and all I had to dread was reproof and the look of disappointment in my mother's face. I was a timid child, and could not always bring myself to meet that.

In dealing with such a child, I should do everything to strengthen courage and frankness, and let all minor faults go unblamed; and I should always avoid asking the direct

question, "Did you break this?" "Did you make this spot?" and express myself in some such way as this: "My cup is broken. I should like to know how it happened; and I should much rather the one who broke it should tell me. I should not blame my little girl if she did it: I know she would be sorry." Then wait; and, if the confession does not come, let it pass for that time. Anything is better than to frighten a child into a falsehood; and, where the direct question is asked, it is very likely to so frighten a child.

The little girl of whom the story is told in your September number seems to have been the imaginative, not the timid kind of "story-teller"; and that difficulty is sure to wear off in time. I should not tell a child that such stories were wrong, but show her the inconvenience of the habit, and how impossible it was to believe her when she wished to be believed, and really needed help or sympathy. Say, "But this may be one of your stories: how can I tell?" or, "Should you like to have mother tell you such stories as if they had really happened?"

Then praise the story as interesting or pretty, if you can, but say, "It is only a story, I know; and I should rather have you tell me now just what really happened." Above all, be gentle with the child, and show it that the ways of truth are the ways of pleasantness and peace.

CHRISTINA GOODWIN.

Cambridge, October 9.

(We should be glad to receive other letters on this interesting subject.)

A FLORAL LOVE TALE.

1. The maiden's name and color of her hair.
2. An adjective that just fitted her, and her brother's name.
3. His favorite sport in winter.
4. His favorite musical instrument.
5. The early morning hour at which he wakened his father by playing upon it.
6. What did his father punish him with?
7. What office in the Presbyterian Church did his father occupy?
8. Mary's young man's name, and what he wrote it with.
9. What he (being single) often lost.
10. Which of the United States did he determine to seek?

11. What candies did he take to Mary?
12. What did he do when he popped the question?
13. What rather ghastly trophy did he offer her?
14. What did she say to John as he knelt before her?
15. What flowers did she give him?
16. What flowers did he try to cultivate?
17. What flowers bloomed on her cheeks?
18. To whom did she refer him?
19. What minister married them?
20. What did Mary wear on her head at the wedding?
21. What did John say when obliged to leave her for a time?
22. What fragrant letters did she send him?
23. What happened on his return?

ANSWERS TO ANAGRAMS IN OCTOBER NUMBER.

1. Laves, vales, salve, slave, salve.

Noted Men.—Disraeli, Henry Wadsworth Longfellow, Alfred Tennyson, Robert Southey, Edgar Allan Poe, Gladstone, Charles Dickens.

THE EDITOR'S CORNER.

The editor desires to call attention to the following matters, hoping in this way to obtain some help which will improve the usefulness of our little paper, and so of our society.

1. We need some one to take charge of our "Amusement Column." The friend who hoped to take this department under her care is prevented from doing so, and for the present it must be omitted. Will not some one volunteer to prepare something for us monthly, receiving, of course, contributions from others?

2. We also need some one to take charge of the "Mothers' Council," which might, we think, be greatly improved by becoming the special charge of one person. Will not our friends send us suggestions in regard to this matter also?

3. We hope that all who are interested in our young people will assist us in the educational side of this department. Observe if any of the names printed are among your correspondents, and, if so, consider how best to encourage them in the effort to educate themselves. In many cases to learn to write a good hand is the thing most needed.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, December 4, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

The Treasurer takes this opportunity to notify subscribers that many subscriptions are overdue; and, as our treasury is quite low, she will esteem it a favor if members will kindly send her their subscriptions.

Please observe that the price of one subscription, fifty cents, may be sent by mail for the postage of an ordinary letter (two cents), but a silver half-dollar should be protected by being wrapped in soft paper. N.B.—Subscriptions may be left at 25 Beacon Street at any time. (See Directions.)

Will any minister who receives this paper do us the favor to send to our secretary names of lonely people living in places remote from schools, libraries, and churches, especially mothers living on ranches or prairies, young people without means of education, and invalids, whether grown-up people or children.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.